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THE INDEPENDENT METHODIST WEEKLY +

JUNE 23 1943

THE WAY TO ENLARGEMENT
Editorial

JUNE ROSES
A Summer Meditation

IDEAS AND IDEALS: A RETROSPECT
William E. Gilroy

ONE IN A MILLION ME
Final Days of Basic Training

THIS METHODISM OF OURS
Raymond Huse on Edgar Blake

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JUN 25 1943
NEWTON CENTRE, MASS.

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One in a Million Me

THE DIARY OF A DRAFTEE

32. Final Days at Basic

Aviation Cadet Leonard LeSourd

Majors Army Field
Greenville, Texas
May 20, 1943

Dear Folks:

Today really deserves a twin celebration on my part. Not only is it my birthday, but also it marks the successful wind-up of my basic flight training. I flew my last hour in a BT-13 yesterday.

My week's furlough seemed to add zest to the strenuous closing days here. That was the first break in nearly a year of training, and how wonderful it seemed to have the freedom of civilian life; but who would want that to continue unless there was freedom for all? A few incidents stand out: the wild rush from the flight line to the station without even time to change clothes; the leisurely days with no bugle or duties; the family chats and activities; Mothers' Day, which was a real family affair; and traveling with Mother for a whole day—these all add up to a joyous interlude that helps to give meaning to what all this war is about.

Except for the ground-school finals, I've really enjoyed the past week. Practically all the time has been spent on formation flying and team cross-country trips. Formation flying isn't hard to pick up, but you've sure got to be on your toes. We go up in threes and fly a "V" formation. The instructor flies the lead ship and gives all signals for turns, climb, etc. by hand. We never take our eyes off him for a second. To do this would be the cardinal sin with the planes so close together.

On the team cross-country, two cadets ride together. One flies the course under the hood by instruments, while the other supervises. For the cadet under the hood, it involves a steady use of the controls and as accurate estimating on time as possible. When he figures the plane is over the destination, he signals to the other cadet, and usually isn't far off unless he erred in plotting his course.

What free time there was for solo flying, I would usually go up and practise acrobatics. Once there was a beautiful formation of white puffy cumulus clouds at about 6000 feet. I climbed up over them, peeled off, and dived down at one enormous billowy monster. At the last moment I pulled up and then whipped completely around it. It reminded me of a massive iceberg, especially when I felt the cooling updrafts bounce my plane about. Once a cadet dove right through one of these big fellows and came out right on top of two P-40's, barely missing them. This lesson taught us to be plenty careful with these innocent-looking but deceptive clouds.

There isn't a great deal to say about the ground school. Our courses throughout the nine weeks took in navigation, weather, communications, aircraft recognition, and instruments. You might be interested to know that they've recently changed the aircraft identification course to read aircraft recognition. The distinction is this. When flying under combat conditions, we haven't time to go through the process of identifying another plane by its features, we've got to reoognize it in a split second. Therefore, they flash the planes at one fifth of a second on a screen, eventually working up to a speed of one fiftieth of a second. We learn to recognize it by its general shape.

It's hard to believe that I'm three quarters of the way finished with cadet training. From now on, they say, washouts are practically nil except for those who violate flying rules or develop physical handicaps. Our class has been hard enough hit by washouts already. Counting Pre-Flight, Primary, and Basic schools, we've lost just under 60 per cent. At Primary, 40 per cent were sliced off, and at Basic another 17 per cent. This does not count the 10 per cent who dropped back a class because of hospitalization at one time or another.

Do you remember my writing about our barracks of thirty-two cadets at Pre-Flight School? Only ten of us are left. Thirteen that I know of washed out, three others are here at Majors, but in the class behind us, and of the six others I have no information. They went to different fields.

At times throughout the past six months I have tried to give you a picture of the average cadet—his likes and dislikes, his moods, his thoughts, his chief interests, his ambitions, and so on. It's a hard job, since cadets vary so in age (18-27), in education, and in fa background. An article in a re issue of *Air Force* by Major Cunn ham summed up cadets as a "hi intelligent group of physically pe young men, most of whom haven't grown the clean, healthy, and perf normal 'orneriness' one secretly hop find in his own young son." Take a all but the one word "ornery" and y still have a description of cadets— that we try to be hard to handle, bu due to the conflict between disci and the normal amount of individu in every American youth.

The article then delves into the p lems of training cadet fliers so that will eventually fit into the hi geared Air Force team. Too m cadets think that learning to fly i that is required of them. Actually, Air Force heads demand that e flier be a good officer as well; he cadets must know the meaning of d pline to the *n*th degree. Still, there be extremes of discipline, which r the question of "discipline as opp to morale building during cadet stat Where the dividing line is, so neither suffers, is constantly deb among staff officers. For six mo now, we cadets too have argued point in barracks sessions, but since are a trifle prejudiced in favor of morale angle, the argument is sided.

The majority of cadets look at it way. For two solid months at Flight School we are so disciplined every little action—even to the arra ment of a toothbrush on a shelf—m be done in a prescribed manner. T we start the most concentrated fly program that the Army figures we stand. This program is geared up eliminate all but the best combat fly prospects. To say that the cadet under tension would be putting mildly. Here is where the mo angle should be brought fully into p yet in such a manner as not to br down discipline. It is an elusive pr lem. In my opinion, much depends the officers themselves. I have b under officers for whom I would h gone through fire and flood if ask Morale problems simply don't e under such a condition. Consider the large number of officers the Ar had to train in a hurry, the results h been very good.

Every day we grow more consci of this vast Air Force expansion mo ment. It reminds me of a tidal w that swells up and up with irresist motion, poised to surge over everyth in its path. Constant changes in

(Continued on page 588)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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June Roses---*A Meditation*

PHILIP L. FRICK

Vhat is the most popular flower? I am surprised that Gallup Poll has been taken to determine the question! rather imagine that, even though God has dowered s earth with lilies and tulips and dahlias and countless er varieties of beauteous, mysterious flowers, the rose he most popular among them all.

The rose has surprising and varying qualities: many ors, delicate fragrance, changing shapes, mystic love-ess. Beautiful it is in the "bud," in "blossom," in "full om." Who has not been surprised and thrilled by its merous varieties: tea-roses, bush roses, climbers, nblers, trailers, tree roses, rugosas! Who knows the mes of the many glorious varieties? Recently I was amining a rose-catalogue printed in colors. What an azing list of names! American Beauty, Jacqueminot, lisman, Radiance, Crimson Rambler, Dorothy Perkins, ul's Scarlet, Dr. Van Vliet, Blaze, Frau Karl Druski, d their lovely relatives! Not strange that the eager art of the patient, expert gardener rejoices when, after years of experimentation, he invents a new rose! Of urse mankind rises up and calls him blessed. He has ded something to the joy of mankind, longing for some-ng to satisfy its soul, and grateful for everything that is autiful.

Are you surprised that the culture of roses has had a g history? How could it be otherwise, inasmuch as r souls live not by bread alone?

It is natural, therefore, that the rose should be famous in gend and poetry and music. Bobby Burns in one of his gh moments created "Oh, my luve is like a red, red se that's newly sprung in June." Thomas Moore was vakened into genius when he wrote the immortal Twas the last rose of summer." Can I ever forget hen in Boston Symphony Hall I heard superb Adelina tti, on her final visit to America, sing the lovely song, mist gathered in the eyes of the listeners? Is there a art that has not been moved by the haunting song the time of roses"? In England's civil war they lled it the "War of the Roses" because one of the rival milies adopted the "Red Rose" and the other the "White Rose." What American lover of music has not rejoiced that, on a mystic day of inspiration, our New England MacDowell composed "To a Wild Rose"! I wonder how many times it has been presented on piano or violin or organ, or by subtle orchestra.

I am persuaded that, whenever a human being anywhere plants a rosebush, there ought to be a suitable "ceremony" for observance of the significant deed. If Bryant wrote the beautiful "Planting the Apple Tree" when the fruit-tree was set in the soil, why should not the soul of any child or woman or man have a joyful ceremony of praise to God when a rosebush finds its home in the fertile earth?

Recently I had occasion to visit a five and ten cent store. I was thrilled to see the piled-up assortment of rosebushes. Inevitably in fancy I pictured the beauty that ere long would grace gardens and trellises and verandas and walls. And I was glad that the good God had made it possible for mankind to adorn the earth with such perfumed loveliness.

Then I noticed a strange thing regarding a few of those rosebushes. The prices had been "cut," and I became suspicious. On examination I detected that some of the bushes were dry, black, withered. They seemed lifeless. I suspected that they were dead. What ailed them? They were unplanted! They needed the soil. So God had ordained for every rosebush; otherwise there is the tragedy of blight and death. Those bushes needed to be planted. Each was intended for the rich soil, the quickening sunshine, the invigorating rains and dews, the mystic call of the cosmic rays. Every bush needed God's universe! Every living plant was a mysterious aggregate of possibilities, an amazing bundle of latent beauty. But it required to be planted; otherwise there was frustration, incompletion, defeat, death. O marvelous little rosebush, you must find your life in God!

And then I thought of human beings—people, persons. What amazing endowments, what majestic natures, what incalculable potentialities of spirit! But man needs to be planted in God. Without Him, there is nothing for

us. Man's nature and God's nature belong together. From Him, each of us must draw our higher existence, our spiritual destiny. We were not intended to live without God. What ails so many people? They are not planted in God. They have mere physical existence but no spiritual fulfilment. They lack completion. They are frustrated, undeveloped, imperfect, unfulfilled. How could it be otherwise when, without God, we attempt our human years, and neglect a loving, grateful obedience to God?

Behold what an amazing and revealing difference there is when our souls are planted in God, and we trustfully can say, "In Him I live, and move, and have my being." So lived Christ, and so have lived all noble souls who have learned Christ's secret. That was the explanation of the glory and the power and the usefulness of Paul's personality. More than 150 times he uses the mystic expression "in Christ." With fervent gratitude he uttered, "If any man be in Christ, he is a new creature," "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"; "I live; yet not I, but Christ liveth in me," "That Christ may dwell in your hearts by faith." All the saints, across the glorious centuries, have felt it. We also in these anguished days must know it—new creatures in Christ because, by faith in God's undefeatable purposes, we are planted in Him!

This is the difference between people. Contrast Hitler and Lincoln: Hitler defies God; Lincoln opened his soul to God. This is the difference between the conflicting "ways of life" as our generation knows their tragic and devastating struggle for supremacy. Contrast barbarism with Christian civilization: barbarism leaves out God—it refuses to plant mankind in the beneficent purposes of the all-loving God; spiritualized civilization plants itself in the principles and spirit of Christ. Nor is there any cure for the horrors and tragedies of our modern world in its anguish and devastation and ruin and chaos, until all institutions, all laws, all hopes, all ambitions, are planted in God's will.

Unplanted roses? That means death. Planted roses? That means fulfilment into fragrance and beauty. Unplanted lives? That means sorrow, frustration, tragedy! Planted lives? That means the fulness of God's life coming into every person's life.

How glorious the destiny that comes from being planted in Him!

Urges Elimination of Superfluous Churches

Concluding a survey of churches in Youngstown, Ohio, major Protestant denominations surveyed in Youngstown, under the auspices of the Federated Churches of the city and the Home Missions Council of North America, Dr. H. Paul Douglass recommended to Youngstown church leaders a program of cooperative church planning to eliminate superfluous churches and to supervise the relocation of certain established structures.

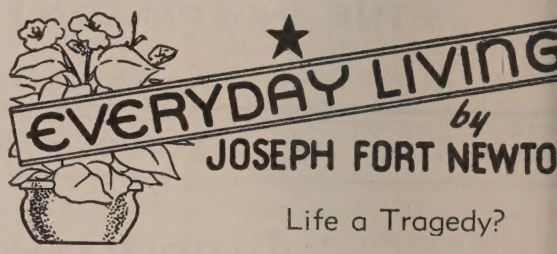
The survey terms one third of the 171 churches in Youngstown as superfluous for adequately churching the community.

Dr. Douglass called conditions in Youngstown typical of general trends exhibited by the majority of American cities. In three out of five American cities, he maintains, war industrial development has not strikingly changed the course of long-term trends—characterized by a decline of population, a slowing down of urban growth, and a marked suburban development. The fortunes of the nine he holds, are closely linked with those of the commu

The shifting of population from the central co Youngstown to outer suburban communities, the st points out, is reflected in the decline of down- churches and the growth of suburban churches. per cent drop in Sunday school enrolment, while dr almost parallels the decline in public school enrolm

One half of the churches of Youngstown, Dr. Dou reports, are growing, one fifth are losing, and remainder are stationary, *i.e.* they show not more tha per cent change in membership over a ten-year perio

The survey is the sixth interdenominational city ch study made by Dr. Douglass in the last eighteen mo



Life a Tragedy?

"Dr. L. P. Jacks is one of my favorite philosop storytellers, and teachers, and has been so for year reader writes. "He has been a guest in my home, a more radiant and delightful person I do not know.

"Naturally, I have been reading his autobiography added interest, knowing the man—and, I must say, many surprises. It tells the story of a varied and n useful life, with many bits of wisdom along the way

"Try to imagine, then, my shock at reading these ter words in the life of one so buoyant and, as I had thou so happy, despite our common ills: 'Life is fundamen tragic.' Even now they stun me completely.

"If he had said that life has its tragic aspects, I c understand. It has its comic aspects too, even in g tragedies like 'King Lear,' or in 'Othello,' as Shakesp interpreted it with his amazing genius.

"But for anyone to say that life is 'fundamentally tra least of all a minister of religion, and a teacher of wise good and beautiful truth, shakes me to my shoes. W can be the meaning of such words?"

It is a strong statement, as all must admit, and ot besides my reader have been struck by it. Taken a stands, it is not a question to be settled by credits debits, counting blessings or ills.

Even if our own lives were reasonably happy, "blessed," to use the word of Jesus,—the tragic plight o many of our fellows today staggers us. At its best, n men find life disappointing, and death is always death

For my own part, without religious faith,—without f in God and a firm belief that life is meaningless un God has a meaning and a purpose for it,—life woul fundamentally tragic. Maybe that is what Dr. J means.

Yes, life has its comic side, but comedy is only a fi sparkle against a dark background if faith fades or f But even with a firm faith in God, life is still a battl which we must be good soldiers.

"What does it all mean? Does it mean anything at a are old questions asked anew in every age. Yes, but must find the meaning, and fight for it against all od to give up is to make a complete tragedy.

To feel the fang of life without flinching, to meet aster without defeat, is to turn tragedy into triumph Jesus did.

Ideas and Ideals: A Retrospect

WILLIAM E. GILROY

[Substance of an Editorial in *Advance*]

hen I came to the editorship twenty-one years ago, emphasis of the committee that recommended my intment was predominantly upon a strong editorial This was emphasized in many ways in the inter- s and discussions prior to my taking office, and in contacts with committees in subsequent years. More ıtly, trends in religious journalism, unfortunately in judgment, have been toward putting less emphasis ı religious thought and life as expressed in principles convictions, and more upon news and promotion.

'hether or not I have met the demands for editorial which the emphasis of twenty-one years ago implied, ɔt for me to say. But my work has been conceived carried on very definitely in the light of that demand, under the motivation and guidance of certain strong victions which were made known at the time of my ɔintment.

ominant and basic among these convictions was a pro- ıd belief in the gospel—I might almost say "the simple ɔel." For me it has become even more simple than phrase commonly implies—a gospel of fact, rather ı of dogma or doctrine, not so much expressed in a n of salvation," as in a living Master seeking and sav- the lost, with a passionate yearning even for the ginal lost sheep, revealing in His life and in His ds the source and adequacy of His message, the gospel he grace of God. To this strong, simple conviction I come through a long process of doubt and discipline vhich, almost in proportion as I had lost faith in the etions of historic Christianity with its manifold spec- ions, the central fact had become clear and intense. ly advent into Congregationalism was definitely asso- ed with this quest of simplicity in religion. I had ɔme a Congregationalist and been ordained a Congre- onal minister through this seeking of the simplest and st form of the expression of Christian faith and fel- ship, and I entered upon my editorial work after ıty years of intensive convictions concerning the ıre, value, and meaning, even for ecumenicity, of Con- gational independency.

ly convictions as a Protestant centered around a con- ion of the great and unfulfilled task of Protestantism ɔeing to free the church and theology from the ele- ıts that had overlaid the gospel with the crystalliza- s of creed, dogma, and formal authority. As an ved liberal I believed, and believe, that the sole ıority is truth—that neither the Pope, nor the Bible, the Church, nor Creeds, nor Councils, can *make* truth, stablish it by formal authority, and that each can exer- valid authority only as truth is inherent in its acts or arations. But I believed that liberalism had missed great opportunity and neglected, or renounced, its eme function. Instead of freeing thought and life the primary business of evangelism, in which the istian church had its origin and for which the church ts, liberalism has been too content to leave evangelism he illiberal. It is a paradox of progress and it explains, ly, why progress has been so slow, and so much of it erficial and elusive. The world awaits the revelation of what a thoroughly liberal Christian church, thoroughly dominated by the spirit, vision, and activity that brought the church into being, could accomplish.

It is this conception of the gospel and of liberalism that has determined my social outlook. I have been called by some a Socialist, a Communist, and I know not what else, while others have considered me altogether too conservative. It is not surprising. I am thoroughly radical as to goals, but skeptical concerning much in the ideologies and measures by which it is proposed to attain them. I am content to be called a "radical" if the word "Christian" be added.

I have never understood how a social system dominated by the principle of self-interest, or the profit motive, could be reconciled with the Christian ideal, and the principles of the Christian life—love, unselfishness, service, and even sacrifice for the common good. It has seemed to me that the only sound and adequate goal of government, education, and all social action, is the utilization of the whole resources of the nation for the benefit of all. But the "social system" is not an artificial thing, imposed from without. It is a product of human life, and it is like a house in which man must live while the process of change and improvement is going on. That is, society must be transformed from within as well as adjusted in its external aspects, and the ways and means of attaining the commonweal must be judged by their merits and results, and not by some artificial standard or theory. Individualism and collectivism, as Christian teaching ought to remind us, are not mutually exclusive principles, but are basic and elemental factors of social life and organization calling for the sort of adjustment that Paul envisioned in a society in which we are members one of another, and in which every man must bear his own burden while at the same time we must bear one another's burden. Social philosophy has never been better stated, and Christians should give more heed to it.

Social welfare depends more than anything else on the spirit of a people, and their willingness to cooperate for the common good; and external adjustments, no matter what their nature, will fail unless the people be willing. This, it seems to me, it is profoundly necessary to emphasize at the present time, and in relation to purposes and plans of postwar reconstruction.

I am an iconoclast in believing that the church—and many of our churches, to be specific—is for the most part merely playing with its responsibilities and tasks. Face to face with the most desperate situations and the most appalling issues that the church has confronted in modern times, it is not reassuring to observe the extent to which, seemingly, concern for form and externals in religion exceeds concern for spirit and substance. The sermon must be of more importance than the gown, and the conception of the God whom we worship and of the personal and social life in which worship should issue must be of more importance than matters of ritual and order, if our impact upon life and history in these crucial times is to be at all in accordance with our spiritual and historic heritage.

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Morale-Builder

Dr. Herbert H. Farmer, now of Westminster College, Cambridge, England, is well known in America, both for his incisive teaching at Hartford Theological Seminary, and as author of such books as "The Healing Cross" and "The Servant of the Word."

In his new work, "Towards Belief in God,"* Professor Farmer defines God as "the ultimate reality which is the source and ground of all else." God is also "rational intelligence and purposeful will." How is one to become convinced of the existence of such a reality? The ordinary and scientific methods of arriving at knowledge are useless in this field. Nevertheless, in the wide and varied experience of living there are at least three forces which alone or in partnership create reasonable convictions regarding the truth of a proposition. Dr. Farmer lists these as the compulsive or coercive element, the practical or pragmatic element, and the reflective element. The major part of this volume consists in a study of these forces, the last of the three receiving particular attention. Among the reflective elements contributing to belief in God are the sociological and psychological theories of religion, and the fact of man in the sort of world in which we find him. Indeed, theism offers the most reasonable explanation of man—"his intelligence, his appreciation of beauty, his moral sense, his creative power"—that we possess. In this connection the author gives due consideration to "Science and Freedom" and "The Problem of Evil."

"Towards Belief in God" is a fresh and reasonable statement of those foundations for confidence in which find ready response in the modern mind. book is written in a non-technical style which mends it to any earnest reader. Any argument w today buttresses faith in God is a "morale-builde a sense larger than that in which the term is us civic patriots. This fact establishes this book's rig our attention.

* *Towards Belief in God.* By Herbert H. Farmer, D.D. The Macmillan Company: New York. Price, $2.

Tricky

Important question: Has the Senate more b than the House? It would seem so from the t action of the House in seeking to "get" three Go ment employees accused of having been affil with subversive organizations. Dies Comm again! The House of Representatives rec inserted in a deficiency appropriation bill a ba payment of salaries to the three. The Senate, ever, inserted an amendment to the bill strikin this ban. The House, in a voice vote June 8, re to accept the amendment. Why all this subterf Why not face the issue squarely? Why not a the employees with specifications, have an open ing, and decide the case on its merits? Direc not indirection, is the American way.

"Ecumenics"

Future historians will look upon the twentieth tury as the "century of the church," declared John A. Mackay, president of Princeton Theolo Seminary, at a recent meeting in New York sored by the American section of the World Co ence on Faith and Order. "With the dissolutio Russia] of the Comintern," Dr. Mackay said, "a international body went out of existence. The ch must now step in to take over all that was wort that movement." A new science, called the "sc of ecumenics," or a study of the "church unive is in process of development today, Dr. Ma asserted. Ecumenics, he explained, might be pared to sociology in the secular field.

Again—From Mount Sinai

Proposal to proclaim a Magna Carta of w peace from Mount Sinai is urged by the mo magazine *Jewish Forum,* published in New City. The plan, which would remind the wor the Ten Commandments revealed to Moses, c the suggestion that all nations, including the powers, send representatives to Mount Sinai to claim a peace embodying the "ideals of the plus the principles of the Four Freedoms." ment is invited on the *Forum's* suggestion.

Do You Believe?

New question proposed for admission to the bership and to the ministry of the Christian ch would run something like this: "Do you belie the equality of all races?" The participants i institute on race relations recently held at Ho University School of Religion urged that suc admission requirement be adopted.

THE WAY TO ENLARGEMENT

Most men are small; few are great. But all of us, ıether great or small, aspire to an enlargement of nd and heart. We live in a vast universe—space on space. In high moments we feel the surge of ernity in our souls. We are finite, but the sense of finity dominates our lives. We are created in the ıage of the great God, but "it doth not yet appear ıat we shall be." Prisoners of hope, we dream eams and see visions of our ultimate destiny. What, en, prevents the expansion of our personalities? 'hy must we ever remain small in our interests and our outlook? Is it not self-centeredness that stands the way? When shall we learn to trust ourselves ith joyful abandon to the sweep of the oversoul?

We can learn something from science. What unıeasured possibilities of knowledge confront man in is struggle to pierce the mysteries of the universe! lowly through the centuries he has been mastering ıcts and learning their relationships. Step by step, ng and laborious, he has brought into intellectual ıptivity vast areas of the unknown. With all this rogress, however, the world still abounds with ndiscovered secrets. But the researcher is on the ght track. He is on the road to world mastery. His orious success has been due not only to his patience ıd persistence in observation but also to the objecvity and comprehensiveness of his approach to his oblems. Detachment—that is the word. The ientist stands aside and watches. He will not allow s wishes, his prejudices, his love of personal glory, obstruct the way to truth. He gets rid of selfnteredness. He is open-minded. He is willing to wherever the facts may lead him. His method is ıe of patient experiment. He follows the technique trial and error. Galileo, Pasteur, Einstein—can we ıagine any one of them allowing his ego to obstruct s search for truth? So man's mind has been larged in the very process of his self-forgetfulness.

In religion we need objectivity, detachment. We ink too much about ourselves, our beliefs, our urch, our town, our community. The way to largement is to heed the Biblical admonition "Buy e truth, and sell it not." What are we Christians ncerned about? Do we desire to be "prominent"? we yearn to have our prejudices confirmed? Do demand that everyone shall accept our views or be led out of fellowship? Are we more eager to win ın to play the game fairly? Are we more deeply erested in the organization of the church than in purpose for which it was founded? Can we for- ourselves in the pursuit of religion?

In the history of the Christian church there have en some great radicals, some great heretics, some great saints. And in every case their greatness was characterized by a noble vision of the supremacy of God, and a reckless abandon of self to the doing of His will. What matter the consequences when truth is at stake? By faith these worthy pioneers were lifted above the petty ambitions and compromises of men to a broad comprehension of the meaning of the universe and the eternal purpose.

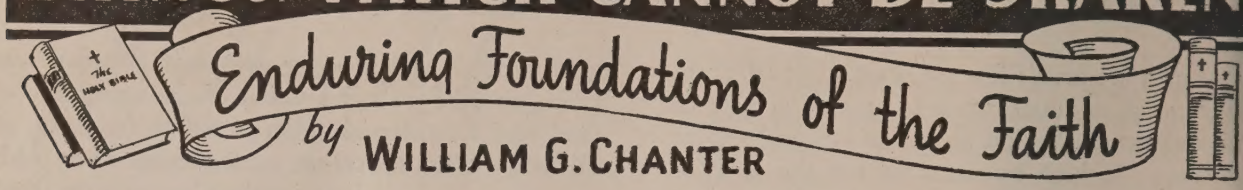
The scientist seeks to learn the will of God in the laws that govern the physical universe. The true Christian likewise must seek the will of God in the moral and spiritual laws of human life. He must do more. Like the scientist, he must in practise follow these laws wherever they may lead.

To come to particulars, ought not everyone who names the name of Christ to stand firmly for brotherhood, real brotherhood, whatever the consequences? Ought he not to stand for Christian unity? Ought he not to oppose entrenched privilege? Ought he not to demand justice in every situation though the heavens fall? Ought he not to be tolerant, kindly, merciful? Ought he not to refrain from harsh judgments, idle gossip, needless criticism? All this means getting one's mind off oneself. It means taking an objective view of the kingdom of God. It means substituting God's will for our own will. Detachment—that is our need.

How small we are, how provincial in our thinking and in our doing! And yet there is something of the greatness of God in every one of us. If only we were willing to give it a chance for expression! Can we break down the barriers and allow the love of God, the power of His Spirit to sweep away our self-centeredness and lift us into the mighty purposes of the Eternal? Prayer will help. Closer acquaintance with the teachings of Christ will open our eyes. Whole-hearted surrender to the purposes of the Almighty as we understand them will give strength to the soul. But we must not only practise the presence of God, we must also reveal the presence of God in everyday practise. We must, so to speak, "go outdoors" with our religion and become so absorbed in the work and progress of the kingdom that we have no time for smallness. We are to be partners in a great enterprise—so great that in the pursuit of it our minds, our hearts, our souls, our spirits, catch the contagion and themselves become enlarged.

Think of the "cloud of witnesses," men and women who achieved detachment and gave themselves whole-heartedly to the work of God. Think of St. Francis, of Wesley, of Edwards, of Grenfell, of Schweitzer—all determined abandoners of self-centeredness for the service of the Heavenly Father.

THINGS WHICH CANNOT BE SHAKEN



Old Testament Beatitudes

V. The Blessing of Forgiveness

Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm 32:1.

This verse must read strangely if it is read with much thought. For it implies the existence of a thing called sin which separates human beings from God, it implies that such a separation is fatal to true well-being, and it means that only through an act of the divine mercy can sin be forgiven and the separation healed. Now, such a body of ideas is foreign to the thought of today not only in the world at large but even in the circles of organized Christianity.

If this sounds like a wild statement, ask yourself whether there is any very keen sense of sin abroad in the land, or in the life of the individual, or in your church. At the present moment the world is standing before the bar of an outraged moral law, but what evidence is there of any deep contrition? We can hardly hear too much about the nobility of the struggle for freedom and the glory of sacrifice for the cause of righteousness, but we hear far too little about the need of penitence for the sordid and short-sighted selfishness which made necessary the strange mixture of high courage and barbarous destruction which we call war. Indeed, to listen to most current political discussion in America, one would conclude that we had no responsibility at all for the conditions that made war inevitable. Occasionally we do hear about the wickedness of Britain, but he is a brave man who says much about America's sins. Can it truthfully be said that we stand before God in any very great humility?

As individuals, we talk much about our right to happiness, to live our own lives, and little about our duty to deserve happiness and to make our lives worth living. Young people are criticized for their lack of discipline and of unselfish purpose by the very people who brought them up and have given them whatever example they have. The spectacle of growing juvenile delinquency is met with indifference or with a puzzled curiosity rather than by contrition and fear. Our sins are as scarlet, and the grim wages of sin are being paid with appalling regularity, but we go on feeling that somehow everything will come out all right.

Now consider the church. As human institutions go, it ranks very high. It is, with all its faults, the best of them by a wide margin. But it claims to be more than a human institution. If it is anything at all, it is a church of God, of Jesus Christ. Judged by that standard, how good a showing does it make? We are the bearers of a gospel that is the power of God unto salvation. What are we doing with it? Surely our actual accomplishment is hardly what might well be expected of a church of the living God. Isn't it time that we stopped claiming all the privileges of a divine institution, while excusing our powerlessness on the ground that we are only human after all? Somewhere in the book of Revelation there is a rather harsh saying about a lukewarm church, apparently it is not taken to heart nowadays.

Thou art my hiding-place; thou wilt preserve me from trou
—Psalm 32:7.

Quite obviously, the blessing of forgiveness will ne come to those who, feeling no need of pardon, do not for it. The prodigal son did not begin his journey b to his father's house merely because he found himself trouble, but because he realized that his plight was to his sin and folly in turning his back on his own pro place in the world. Our great need is for a heal awareness of our own guilt in having forfeited that r tion to God which alone can give us the life which is indeed. When we do come to that saving knowledge the real nature of our trouble and the true cure for it, shall not approach God with the jaunty air of those w having made an exploratory tour to the far country, now coming back to claim the full privileges of the ho they have despised. We shall come as the prodigal car asking for pardon, expecting only a lowly place. A then we shall know the blessing of forgiveness.

Somewhere in "Mr. Britling Sees It Through," H. Wells shows us Mr. Britling introducing an Americ guest to the local clergyman whom they meet in course of a walk. The parson remarks that Mr. Britli while he shows no interest at all in the church, is stil good fellow at heart, and then the worthy Britling s to his guest as the vicar goes on, "You see we have ev domesticated God." That is our trouble—a tame God what we have been worshiping, and a God like that is God at all. The God of the Bible was not domesticat He was a real and a powerful and a terrible Being, t rible because He demanded righteousness and wou accept no substitute for it. But He was also a merci God who gave strength to the weak if they were willi to accept His help. First of all, however, they must f the fact that the essence of their weakness was their o wilfulness, their own sin.

I will instruct thee . . . . Be not as the horse, or as the mu which have no understanding; . . . —Psalm 32:8, 9.

After all, there can be no intelligent guidance of apart from the proper adjustment of the human will the laws of God by which He governs the order of natu and of human history. We handle the animals that have subdued to our use by the external constraints of and bridle. But God has made us for something high and the tragedy of human sin is that, when man aba dons God, he is giving himself over to the domination the world by the mechanical and external law of circu stance. But still he cannot fall to the contented level the brute. He is doomed to the agony of a conscio realization that he has missed his mark. Blessed inde is he if he does set off at last in penitence for the Fathe house. For there is chance of an intelligent sharing the Father's will, there is the chance of that sonship whi alone will satisfy the hungry heart of a humanity ma in the beginning in the image of God.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

gar Blake

ometimes we fail to elect to the episcopacy men who n to be eminently fitted for that sacred office. Jesse : was such a man. Physically, mentally, and spiritually was made to be bishop. All he lacked was the votes. amuel Upham was another. If the General Conference l been made up of Drew alumni, he would have ded the list and graced the position. We all knew ncle Sammy" was bishop timber.

)n the other hand, some men have been made bishops o could have rendered the church a much more fruit- service if they had continued in the work from which y stepped down. John H. Vincent was such a man. story will remember him as a power in religious educa- n, the father of the Chautauqua, only incidentally a her ordinary general superintendent in the Methodist urch. Joseph F. Berry was another. He was a great tor. The arrival of *The Epworth Herald* in my coun- home made that day in the week a red-letter day—and case was one of a multitude. My soul kindles now as emember those revival numbers, those college numbers, l all the rest. We have had nothing like it since, and en "Joe" Berry was elected bishop, there began the line and fall of the Epworth League, and he himself : his leadership.

Because I knew him well and admired him much, may e permitted to say that I find myself wishing that Edgar ke had followed in the steps of Willbur Fisk, James scoe Day, and Stanley Jones, and declined the episco- y. I do not wonder that he accepted it. It was in the ermath of the Centenary when Methodism started out save the world by multiplying episcopal residences. reover, Edgar had been so active in the creation of the ea system, it is no wonder he wanted to work it.

Nor would I imply that he did not make a good bishop e did! However, he was never as great as a bishop as was as promoter, pioneer, and prophet of the new day religious education. Here he was a genius. Shall we r see his like again? He put the graded system into schools of Methodism, made Palm Sunday a great ision day, and made the Sunday school itself an insti- ion of intellectual respectability, popular appeal, and ritual power.

Back in the nineties, campmeetings were still popular titutions. All the preachers went, not merely to feed ir souls, but also because, as I remember my pastor l, "more appointments are made at campmeeting than Conference." It was there I first saw Blake, and even n, if he spoke in some cottage prayer-meeting on the unds, people would gravitate to that cottage. I remem- his saying, "I think the reason we have less hallelujahs n our fathers is not that we have more culture but that have less religion." His own tones were so cultured l his general bearing so quiet that his statement sur- sed all of us. But that was like Edgar. He was a man chameleon—he turned the color of his environ- ment. Not that he was a moral compromiser—that is just what he was not. He rather enjoyed championing unpopular causes, and had an uncanny foresight that enabled him to see what things were unpopular today and would be praised by many lips tomorrow. But his deep sympathy made him to the Greeks a Greek, to the Romans a Roman.

He was apt to be captured by the *book* he was reading. That made him not a safe and sound theological leader. His was the theology of efficiency. The creed that "did the trick" (I trust I do not speak irreverently) was his. This does not mean that he did not have solid convictions. Somewhere in the annals of the board of examiners or the Conference relations committee of New Hampshire Conference it is written that Edgar Blake was held back a year because of his theological opinions.

I like to remember how he first won his spurs in our Conference. One of our good men was maliciously slandered, and the evidence presented was damning! It looked as if he could not be cleared although most of us believed he was innocent. Then the counsel for the defense called in Blake, at that time a young preacher in a small charge, to help him. That settled it. Small wonder that humble, grateful preacher could not mention Blake without tears! He was saved to many years of fruitful ministry, and one of his converts is a successful district superintendent in New England.

Bishop Blake began his ministry when salaries were small in New Hampshire, and when he received what was then considered a great promotion he did not forget his brothers of the lower brackets. He was active in organizing the Sustentation Commission and stumped the state raising money to supplement the salaries of underpaid preachers.

The various tributes and obituaries which have appeared in the press have called attention to his recent achievements. "The child is father of the man." The young preacher sets the pace for his later years. The emphasis on the social gospel for which Bishop Blake was noted in later years was no post-meridian affair. As a young preacher he was labeled a socialist, and even his friend and admirer Governor Floyd severely criticized his emphasis on the application of the spirit of Christ to business, big and little. He went smilingly on just the same.

The contrasting careers of the two bishops who have recently left us emphasize the essential democracy of Methodism.

Bishop Leonard, born in the parsonage of a successful preacher, surrounded from childhood with the fine atmosphere of Christian culture, handsome, regal!

Bishop Blake, born in a humble home in rural Maine amidst unpromising surroundings, converted and called to the ministry after he had a wife and children to support, entering the theological school with meager preparation, frail of body and unimpressive save when in glowing action, but mighty in word and deed!

Methodism has a place for both—and so does heaven!

Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America, and a member of the New England Conference of The Methodist Church, delivered the baccalaureate sermon before the graduating class of Wellesley College in the Memorial Chapel on the college grounds Saturday morning. Miss Marcia Van Kirk, daughter of Dr. and Mrs. Van Kirk, was one of the graduates, receiving her degree of bachelor of arts at the Commencement exercises Sunday morning.

The sudden death of Rev. Albert H. Pellowe, pastor of Trinity Methodist Church, Grand Rapids, Mich., occurred on June 6 while he was on his way home from a meeting of the Adrian College board of trustees. Dr. Pellowe was chairman of the Board of Ministerial Training of the Michigan Conference, and had twice been a delegate to General Conference. He was a brother of Rev. William C. S. Pellowe of Saginaw, Mich., a district superintendent in the Detroit Conference.

Miss Carolyn H. Townsend, daughter of Mr. and Mrs. W. Howard Townsend and granddaughter of Mrs. W. C. Townsend of Fall River and the late Rev. William C. Townsend, was united in marriage recently, in the garden of her parents' home in Wellesley Hills, to Ensign Howard T. Oedel, son of Mr. and Mrs. William N. Oedel, also of Wellesley. The officiating clergyman was Rev. Everett R. Barrows, pastor of Fisk Memorial Methodist Church, Natick. The bride is a senior at Mount Holyoke College. Ensign Oedel was graduated from Harvard College, class of 1943, and has recently been commissioned in the U. S. Naval Reserve.

Dr. Brenton R. Lutz, professor of biology in Boston University College of Liberal Arts, has been elected a Fellow in the American Academy of Arts and Sciences in recognition of his research in scientific fields.

After three months of "zigzag" travel that touched three continents and as many oceans, a party of nearly twenty-five Methodist missionaries of the Board of Missions and Church Extension together with members of their families arrived on June 16 in New York City from India. The missionaries are on a year's furlough, and the young members of the party are home to enter colleges in the United States. The details of their trip are a naval secret, but it can be said they arrived in good health and without serious incident. The party consisted of Dr. Murray T. Titus, former principal of Lucknow Christian College, Mrs. Titus, and their daughter, Carol; Dr. and Mrs. Clyde B. Stuntz and daughter, Elizabeth Jane, of Lahore; Rev. and Mrs. Louis C. Turner of Bangalore; Mrs. Harry H. Weeks and daughter, Margaret, of Moradabad; Rev. and Mrs. William F. Pledger of Godhra; Miss Barbara Helen Beecher of Muttra; Miss Nettie A. Bacon of Cawnpore; Miss Caroline C. Nelson of Ajmer; Miss Della E. Steepee, R. N., of Thoburn General Hospital, Gujarat; Miss Peggy Moffatt, daughter of Dr. and Mrs. E. M. Moffatt of Bombay; Miss Mildred Dye, daughter of Rev. and Mrs. William Dye of Bareilly; Gerald Williams, son of Dr. and Mrs. Fred G. Williams of Pakur; Kenneth Rockey, son of Bishop and Mrs. Clement D. Rockey of Lucknow; Mrs. H. B. Amstutz and two daughters, of Malaya, who have been at Woodstock School, Mussoorie, India. Arriving in New York on the same ship with the Methodist missionary group were sixteen persons who are on the missionary list of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Rev. John E. Marvin, editor of the *Michigan Christian Advocate,* and Rev. T. Otto Nall, managing editor of *The Christian Advocate,* were among the recipients of honorary doctors' degrees at the recent Commencement of Adrian College, Adrian, Mich.

Rev. Paul R. Hortin, for ten years pastor of First Avenue Methodist Church, St. Petersburg, Fla., announced to his official board on Friday, June 4, that he was resigning his pastorate to become a chaplain in the United States Army. During Dr. Hortin's decade of service at First Avenue Church, 1489 new members have been received and the net gain in membership has been 938, the present total being 2045. Mrs. Hortin and two children will go to Albion, Ill., for the duration.

Dr. Wei Tao-ming, Ambassador from China to the United States, delivered the address at the recent Commencement of Albion College, Albion, Mich., and was awarded an honorary doctorate of laws. The only other honorary degree conferred by Albion this year was the doctorate of divinity given to Rev. William C. S. Pellowe, '17, superintendent of the Saginaw Bay District of the Detroit Conference.

Dr. R. P. Marshall has resigned as feature editor of *The Christian Advocate,* but is maintaining his connection with the paper as a member of the staff. He has been appointed pastor of the Methodist Church in Brooksville, Fla., where his duties will not be so heavy but that he will be able to devote considerable time to writing.

Rev. Walter J. Noble, president of the British Methodist Conference, is expecting to pay a fraternal visit to the United States this fall. His plans include attendance at the annual meeting of the Board of Missions and Church Extension of The Methodist Church.

Rev. and Mrs. Henry I. Bailey of Fitchburg received word on Wednesday of last week of the death of their son-in-law, Captain Clifford J. Gormley of Nashville, Tenn., husband of their daughter Maxine, in an airplane crash that morning at the Smyrna Airport, Smyrna, Tenn. He was in a p with five others, and all six were killed. and Mrs. Bailey with their daughter J nette and their daughter-in-law, Mrs. Wil E. Bailey of Arlington, left Boston Wed day afternoon by train to join Mrs. Gor at Nashville. Captain Gormley was an structor in the Air Force.

With Our Writers

Philip L. Frick, Williamstown; pastor of First Methodist Church.

William E. Gilroy, Newton Center; a Congregational minister who has just retired after twenty-one years of distinguished service in the editorship of *Advance* and its predecessor, *The Congregationalist.*

Raymond H. Huse, Syracuse, N. Y.; district superintendent of the Syracuse West District, Central New York Conference.

The marriage of Miss Priscilla L. Ha daughter of Mr. and Mrs. Harold A. Hard Bangor, Me., to Rev. Thomas C. Roden, of the late Mr. and Mrs. Ernest F. Rode Arlington, Mass., took place on the aftern of Tuesday, June 15, at First Meth Church, Bangor, with Rev. Lester L. Boo the pastor, and Rev. John N. Feaster, pa of Hammond Street Congregational Chu officiating. The bride is a graduate of Northern Conservatory of Music and University of Maine. Her parents are known in Maine Methodism, her father ing been prominent in Conference activ and her mother having been personal s tary to the late Dr. John M. Arters whil was district superintendent and also w he was secretary of the General Confere Mr. Roden is completing his theolo training at Bangor Theological Semi and serving as pastor of the Hancock U Congregational Church of Hancock, Me

Dr. Fred P. Corson, president of Dic son College, Carlisle, Pa., delivered the Commencement address at West Chester S Teachers College and Washington Col At the annual meeting of the Universit Pennsylvania Chapter of Phi Delta Ka Dr. Corson was elected an honorary m ber.

Rev. Jesse Swank, the Methodist min who officiated at the funerals of Presi and Mrs. Warren G. Harding at Mar Ohio, died last week in Columbus at the of seventy-six. He was a member of Ohio Conference in the retired relation.

J. Kempton Jones, president of the Nati Conference of the Methodist Youth Fel ship in 1941-42, and Miss Eunice Pa daughter of Dr. Walter Patten, presiden Louisburg College, Louisburg, N. C., Mrs. Patten, were married recently at Louisburg Methodist Church. Mr. Jo who is the son of Mr. and Mrs. C. I. J of Salisbury, N. C., completed his un graduate and pre-medical course at D University in January, and is now a stu at the medical school there. He is in U. S. Navy. The bride, a graduate of University of North Carolina, took a of graduate work in the School for Med Record Librarians at Duke Hospital then became the cataloguer of the med records at that institution.

Rev. Alfred Woods, who has been li in East Saugus, was taken to the New E land Deaconess Hospital on Wednesday last week. Despite his ninety-five years, is responding very well to treatment, all the indications at this writing are fa able to an early recovery.

This summer three young Metho women of Latin America are returning their countries to help carry on Protes enterprises. Miss Dina Rizzi has spent years in Nashville, Tenn., working on Portuguese Word Book project. She flown back to Brazil to resume her wor Instituto Metodista, Ribeirao Preto.

lores Gomez, after a year of study at rritt College, returns to teach in Laurens titute in Monterrey, Mexico. Miss Elsa ientes is adding the Scarritt Summer urse to her studies at Syracuse and plans return to Lima, Peru, to teach home nomics in Lima High School. The train- of such young leaders is a part of the rk of the Woman's Division of Christian vice.

EVENTS

Under the new zoning system that has en put into effect in the Boston Postal Dis- ct upon instructions from the Post Office epartment in Washington, ZIONS HERALD ould now be addressed at 581 Boylston reet, Boston 16, Mass.

The Friars of the New England Confer- ce have elected the following officers for 43-44: president, Clarence F. Avey; vice- esident, Burton Boutwell Smith; secretary, ugh Stouppe; treasurer, Mason W. Sharp; airman program committee, William H. uvall; chairman rules committee, Everett Barrows; chairman membership commit- , Harry P. Folger, Jr.; treasurer Blue oss, Clarence A. Morrill.

A handbook containing summaries of the ports of the seminars to the Conference on ristian Bases of World Order, held at elaware, Ohio, last March, has just been blished by the Abingdon-Cokesbury Press der the title "The Church and World rder." It is edited by Richard T. Baker and ls for fifteen cents.

The largest number of children to be bap- ed in a single day in the history of Old uth Church in Reading was the record de on Children's Day when Rev. Willard Arnold, minister of the church, baptized ty children. This was accomplished with- t any special attempt to secure a large mber, the total representing slightly less n the number of children born into the ish during the last year.

At a meeting of the bishops of the North- tern Jurisdiction in New York last week, e 14, 1944, was fixed as the date for the ening of the Second Northeastern Jurisdic- nal Conference. At the same meeting the hops recommended that the Council of hops, taking advantage of the permission nted by the Discipline in ¶336, assign hop Edwin H. Hughes to the Washington a to serve until the meeting of the isdictional Conference next June.

At the annual meeting of the Worcester trict Ministers' Wives' Association, held at ling Campground, June 15, the following cers were elected: president, Mrs. Francis Taylor; vice-president, Mrs. George A. on; secretary-treasurer, Mrs. Stead Thorn- ; program committee, Mrs. William F. nsen, Mrs. Ralph W. George, Mrs. Ed- nd R. Strait.

wo flags, Christian and national, the gift Mrs. Esther K. Makepeace in memory of t. Emmons John Stockwell, who was killed in action in the Battle of Belleau Wood at the age of nineteen, were dedicated at Copley Methodist Church, Boston, on Sunday, June 13, in an impressive service arranged by the pastor, Rev. Fred Winslow Adams. The flags were carried by T. S. Gould and Frances Snodgrass of the United States Navy School, the presentation was made by Mrs. Makepeace, and the ritual of dedication was led by Chaplain Raymond A. Taylor of Camp Howse, Texas, who is attending the Harvard Chaplains' School.

The Irish Presbyterian Church, the American Church of the Brethren, and the Methodist Church (American) have united in the establishment of the Union Theological Seminary at Baroda, India. Rev. Leslie G. Templin, Methodist missionary, was chairman of the committee organizing the institution. It will be housed in the property of the former Nicholson School of Theology (Methodist) in Baroda, and will have both men and women Indian students. The first class of sixteen candidates for the ministry has enrolled. These three denominations are united also in their Sunday school work in the Gujarat area centering in Baroda, in a tract and book society, in issuing a Christian monthly magazine, and in a widely used hymnal.

Missionaries Commissioned

Thirty-four young people, newly appointed missionaries and deaconesses of the Board of Missions and Church Extension of The Methodist Church, were commissioned for service at impressive ceremonies in Christ Church, New York, on June 16. The commissioning service was led by Bishop Arthur J. Moore of Atlanta, Ga., president of the board, assisted by Bishop Francis J. McConnell of New York, Bishop William W. Peele of Richmond, Va., Bishop A. Frank Smith of Houston, Tex., Mrs. J. D. Bragg of St. Louis, Mo., Dr. John W. Hawley of Pittsburgh, Pa., Dr. John M. Pearson of New York City, and Mrs. J. W. Mills of Tyler, Tex. Mrs. Bragg presided, and the address to the candidates was given by Bishop McConnell.

The thirty-four commissioned represent twenty states, and one is the daughter of missionaries in the Belgian Congo. Seven are going to China and three to Africa as missionaries. Two are medical doctors going to Africa, and one is a medical doctor going to China. Thirteen are to be deaconesses and eleven home missionaries in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic. All have college and postgraduate training.

Those going into missionary service overseas are: Merlin A. Bishop, Rochester, N. Y., educational-industrial work in China; Mrs. J. Wesley Day, Auburn, N. Y., educational work in China; Dr. Donald S. Lehman, Cullom, Ill., medical work in China; Dr. Alton H. Ridgway, Pennville, Ind., medical work in Africa; Dr. Clyde E. Miller, Jr., Pensacola, Fla., medical work in China; Mrs. Clyde E. Miller, Jr., educational-social work in China; Miss Ruth B. Piper, Kapanga, Belgian Congo, medical work in Africa; Miss Mary L. Dickson, Pulaski, Tenn., educational work in China; Miss Virginia R. Echols, Monticello, Ark., social-religious work in China; Miss Margaret Swift, Water Valley, Ky., educational-social work in China,

Those entering home misisonary or deaconess service in the United States and its possessions are: Marguerite E. Brightman, Mayville, N. Y.; Grace E. Butler, Terrell, Tex.; Deola B. Dunker, Miamisburg, Ohio; Bessie L. Estep, El Paso, Tex.; Evelyn N. Evans, Larned, Kan.; Jennie D. Flood, Yulee, Fla.; Margaret Y. Gregory, Norfolk, Va.; Florence C. Jones, Tallahassee, Fla.; Frances M. Kieffer, Easton, Pa.; Lillian M. Kelly, Nashville, Tenn.; Lola M. McKinney, Lowland, N. C.; Mary MacNicholl, Merchantville, N. J.; Faustina G. Moreno, Dallas, Tex.; Maude H. Pomeroy, Easton, Pa.; Martha E. Prescott, Salisbury, Mo.; Mary Elisabeth Pryor, Oliver, Ga.; Mary L. Reynolds, Lamar, S. C.; Edna M. Sexton, Union City, Pa.; Amy G. Sherman, Dorchester, Mass.; Vivian L. Stallworth, Canoe, Ala; Eunice E. Stockton, Brooklyn, N. Y.; Virginia I. Tague, Vevay, Ind.; Lois A. Tyler, Zwolle, La.; Dorothy Woolverton, Trenton, N. J.

Radio from Tokyo

The only direct word from Rev. Walter Brooks Foley since the war began, other than a reference to him in an article brought over on the "Gripsholm," has come to his mother, Mrs. Harriet B. Foley of North Cohasset, in a report of a short-wave broadcast from Tokyo, Japan, June 13. The message, received by R. P. Read, Gerard Motors, Hopkins, Minn., and recorded as received, read as follows:

> Dear Mother: Mary, Frances Helena, and I were interned at Santo Tomas University, a 62-acre campus in Manila, on January 14, 1942, and have remained here ever since. Until May, I was permitted to meet some of our church people in the city and to secure material for our department of religion, of which I have been the chairman. Since then I have not been out of camp. Mary has been out once. Frances Helena not at all. We have bed space, dormitory style, in the main college building and a 12 by 15 foot shack outside which we can use during the day. Seventy [this may possibly be "seventeen"] centavos a day are allowed by the Japanese military authorities for each internee. We have been and are well. Internal affairs of the camp are managed by an elected executive committee working under Japanese Commandant. Frances Helena expects to complete her senior year on schedule. Our department of religion have conducted a very successful program of religious activities, lectures, classes, etc. Mary . . . . . on a camp radio chorus recently. Please send a copy of this letter to . . . , Rosengren, and to Dr. Hoffman. All our love. WALTER.

Dr. Foley, a Boston University graduate and a member of the New York East Conference, has been the minister of Union Church, Manila, for a number of years. The "Mary" mentioned in the message is Mrs. Foley, the former Mary Rocengrant, and "Rosengren" should undoubtedly be Rosengrant. "Frances Helena" is the Foleys' daughter, Frances Helen. The words missing after "Mary" are thought to have been "was the soprano soloist," or something like that. The last blank was probably the name "Verne," referring to Rev. Verne Leslie Smith of Ocean Grove, N. J., and the "Dr. Hoffman" is interpreted to mean the editor of ZIONS HERALD.

Southern District Letter

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L. W. STRINGFELLOW, Superintendent

I am going to ask my readers to sit down before some facts and to draw what courage they may from them. Most of them were presented in my recent report to the New Hampshire Annual Conference held in Keene. Grace Church, Keene, under the able leadership of its pastor, Rev. J. Tremayne Copplestone, and its Lay Leader, Forrest A. Johnston, together with their many helpers, was a gracious and efficient host. During the last five years, this church has raised and expended some $4350 for repairs and improvements over and above all current obligations. It is at present facing extensive structural repairs costing between $1500 and $2000. During the past year, the church school achieved a 20 per cent increase in enrolment and average attendance. The salary for the minister was lifted $100 during the year, and a $200 increase is in this year's budget. A substantial growth in new members also has been achieved.

Between-Conference pastoral changes were effected in East Kingston; Auburn and Chester; St. Mark's, Lawrence; Merrimacport; Newfields, Federated; Greenland, Federated; Raymond and East Candia; Epping, Federated; Fremont; Winchester, Federated; Hampton; and Arlington Street, Nashua—twelve in all. Four of these changes were occasioned by pastors' entering the Navy or Army chaplaincy. Those who have become chaplains from the Southern District to date are: Rev. Edwin T. Cooke, Dover; Rev. N. Calvin Warburton, Hampton; Rev. Harold E. Mayo, Winchester; Rev. Claude E. Adams, Nashua; Rev. Floyd L. Yeagle, Epping; and Rev. Judson D. Howard, Center Sandwich. Newcomers to the district at Conference time and since are: Rev. E. Hartwell Daley, St. Paul's, Lawrence, Mass.; Rev. Victor L. Rankin, Milford; Rev. Newton H. Fritchley, Pleasant Street, Salem Depot; and Rev. Paul S. Kurtz, Hillsboro. Rev. William J. Campbell, Pleasant Street, and Rev. Kenneth H. Underwood, North Salem, have left for home-state fields in Minnesota and Nebraska.

In the dissolution of the East German Conference, April 11, Vine Street Church, Lawrence, with its pastor, Rev. Karl H. Thiem, came to New Hampshire and to the Southern District. Pastor and church have received a sincere welcome. This church, with something like 170 members, has made a commendable record in benevolent giving, the total reported for all benevolent purposes this past year being approximately $1000.

Bequests within the last twelve months are: Milford, $5000; Pleasant Street, Salem, $3000; Brookline, at least $2500; Central, Lawrence, $1502; Tenney Memorial, Salem, $500; Epping, $425; Grace, Haverhill, $200; West Rindge, $50; making a total of $13,177. Debt reductions, totaling $10,768, were made in the following churches: Oaklands, including the sale of its parsonage, $4891; Grace, Haverhill, including the use of a legacy of $1000, $2201; St. Mark's, Lawrence, $945; Main Street, Nashua, $700; Derry, $200; Amesbury, $200; Methuen First, $120 plus approximately $1000 in back current bills; and others in lesser amounts. Remaining indebtedness on the district totals but $8669, most of which is in process of a gradual but early liquidation.

Repairs and improvements reached a total of more than $13,000. Among the larger amounts so expended were: Derry, $2500; West Rindge $1580; Portsmouth, $1400; Dover, $1232; Main Street, Nashua, $1075; Chesterfield Larger Parish for the parsonage in Chesterfield, $1054; Rochester First, $757; Methuen First, $700; Salisbury, $305; and Sandown, $300. The Woman's Societies of Christian Service contributed more than $17,000 for all purposes. Leading groups here were: Grace, Haverhill, $1177; Chesterfield Larger Parish, $1117; Rochester First, $1054; Main Street, $982; St. Mark's, Lawrence, $980; Methuen First, $890; Keene, $817; Arlington Street, $800; St. Paul's, Lawrence, $752; Portsmouth, $745; Amesbury, $700; and a half-dozen others between $700 and 500. Many smaller societies, contributing smaller amounts, exhibited a like resourcefulness and devotion. Current budgets call for an increase in pastoral support this year totaling $2518 as follows: St. Mark's, Lawrence, $728; Salisbury, $300; Exeter, Main Street, Pleasant Street, and Tenney Memorial, each $200; Hampton, $140; Portsmouth, Merrimacport, and Peterborough, each $100; West Rindge, $50. Benevolent giving, including World Service, registered a sizable increase during the year.

Christian education has both its bright and its dark aspects. Many Sunday church schools are still experiencing a decline in enrolment and average attendance. On the other hand, daily vacation schools show a wholesome increase in number, enrolment, and attendance. Some experiments are being attempted in weekday religious instruction in cooperation with the public schools. Youth organizations, though preponderantly feminine in the older age-groups, are holding their own very well. Intermediate and junior fellowships are coming into a new prominence. Attendance at the various summer institutes was large. Missionary education has assumed many forms, and is proving effective in terms of interest and giving. The Conference Program in Guided Reading, inaugurated the first of January, has made an excellent beginning. For the first three months of its operation, 324 qualified readers read 859 listed books, exclusive of the Bible, devotional manuals, and religious periodicals, in the Southern District alone.

Some 1500 young men and women from the parishes of the district are now in the armed services. Most churches are resourceful in their efforts to keep in touch with them. Hundreds of remembrances in th form of letters, cards, bulletins, devotion manuals, New Testaments, and gift box are constantly streaming to them. Eva gelism otherwise has followed, for the mo part, the traditional patterns—pastoral car personal persuasion, a few protracted effort Lenten emphases, and preparatory classe Baptisms for the year total more than 40 Leading churches were: Salisbury, 38; Port mouth, 34; Keene, 33; Chesterfield Larg Parish, 25; Dover, 24; Grace, Haverhill, 2 and Main Street, Arlington Street, and Hill boro, 15 each. New members seem to tot about 450, with Main Street leading with 3 Keene 29, Portsmouth and Chesterfiel Larger Parish each 28, Grace, Haverhill, 2 Central 23, Methuen First 23, Rochester Fir 20, Hampton and Amesbury 17 each.

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87 Kilby St., Boston, Mass.

GEORGE E. HEATH, Exec. Sec
581 Boylston St., Boston, Mas

One in a Million Me

(Continued from page 578)

training program make us most awar of this growth. As combat experienc are gained they are quickly included i our courses. All of this makes indivic ual predictions as to what or where on will fly ridiculous.

These past nine weeks—vitally impo tant in our development as pilots—should take a lot of summarizin Frankly, so much has happened tha little incidents stand out most in m memory. For its simple, quiet beaut the Easter Sunday service in our chap is a highlight, especially in that s many soldiers and cadets participate The chapel on this field is the mos beautiful I have ever seen. On Easte it was unsurpassed.

You might be interested to know tha I've had a chance to play a little go on three free Saturday afternoons. A a civilian I have always wanted to tak up golf, but never got around to i Now I got my chance in the Arm What a paradox that is!

Oh, yes, we had a farewell dinner an dance the other night. It was a re swanky affair, and don't think we didn feel like celebrating.

Love,

LEN.

Norwich District Letter

★

EARL E. STORY, Superintendent

'he pre-Conference reports of the pastors he district superintendent reveal that the rches of this district have enjoyed a good r. Now that the Annual Conference is r, we have had ample opportunity to check these earlier reports. The final report the year is even better than that com-:d some two months ago. All credit for fine showing of the district goes to both tors and laymen who have been faithful l loyal to their churches throughout the r.

War activities, however vital and neces-y, are not designed for spiritual inspira-n, nor are they a means of grace to urge n on to godliness. Nevertheless, our pas-s do report that there is a new interest in church and religious teaching. Cer-nly, this is a time when Christians should ound unto the work of the Lord."

A brief summary of some of the activities d achievements on the district can appro-iately be given in this letter. While there as a slight decrease in the number received to preparatory membership in the churches is year, it is a joy to report an increase in e number received into full membership. A in of 375 members has been recorded for e year.

Some other statistics are worth noting. The tal giving for the Conference benevolences as $9910, an increase of $994 over a year o. In addition, the churches gave $1016 the Fellowship of Suffering and Service nd, and $1121 as a special offering during e Week of Dedication. The total giving or others" shows a large increase over that the past several years. Other financial ems include $19,845 spent for improve-ents and repairs to churches and parson-es and $10,110 paid toward the reduction debts. At the same time, several urches were the beneficiaries of bequests nounting to $27,956, all of which will be lded to the permanent funds of the cipient churches. Half the churches of the strict increased the salaries of their minis-rs for the coming year.

The church at Baltic celebrated the pay-ent of a $1385 debt by burning the mort-ge in a special service held on Sunday ternoon, May 23. This was the last pay-ent on an original mortgage loan of $3500 ter repairs had been made following the rricane damage of 1938. Following the rmon, which was preached by the district perintendent, the trustees and other offi-als of the church assisted the pastor, Rev. M. Harrell, in the mortgage-burning cere-ony.

The people at Moosup will continue their ive for a debtless church during the com-g year with the hope that they will accom-ish their goal by next Conference time. The m of $700 was paid on their outstanding ebt this last year. Rev. C. S. Johnson is the ergetic leader in this attempt. Other urches paying on indebtedness during the st year were: Manchester, North, $1000; ew London, $2000; Norwich, Trinity, 350; Putnam, $1233; Uncasville, $1000, and hompsonville, $429.

Rev. Donald B. Tarr, who was pastor at hompsonville until last October, and since that time has been connected with the Cooperative movement with headquarters in Springfield, has been accepted as a chaplain in the United States Army, with orders to report at the Chaplains' Training School at Harvard University on June 13.

Another chaplain's field communion set is credited to the Norwich District as a gift from Mrs. Lois G. Dewey of Clayton, N. Y., who gave the set as a friend of the Willimantic church. A request has been made that this set be turned over to Rev. D. B. Tarr for his use as soon as he receives his commission and assignment as a chaplain.

Dr. James I. Bartholomew, retired, who makes his home in the beautiful village of Stafford Springs, is well on the road to complete recovery after a major operation in the Deaconess Hospital. Dr. Bartholomew missed attending the session of his Annual Conference this year for the first time since he entered the ministry in 1881. By virtue of being the oldest member of the Conference, he is the recipient of the Conference cane which is always entrusted to the oldest living member. The cane is now in the custody of the district superintendent, who, with other ministers of the district, will make the presentation as soon as arrangements can be made.

Two new men come to the Norwich District as a result of some pastoral changes made at the Conference session. Rev. George W. Wiseman, former pastor at Baltic and Versailles, comes to the pastorate of the East Hartford, Center, and Quarryville churches. Mr. Wiseman has been pastor at Oak Bluffs, Mass., for the last four years. Rev. Robert W. Lewis, a minister in the supernumerary relation of the Primitive Methodist Church, has been appointed supply pastor at the Mapleville and Glendale, R. I., churches. Mr. Lewis is a nephew of Rev. William H. Bath, a former superintendent of this district, and at present pastor at Middleboro, Mass.

Plans are being made for the traditional services of Campmeeting Week at the Willimantic Campgrounds. The special week of services will be held July 25 to August 1, inclusive. A schedule of special lectures, Bible studies, devotional messages, and inspirational addresses is being arranged by the program committee. One new feature for this year will be a number of classes and studies for young people of intermediate and high-school age.

With the inflow of so many people into the defense and industrial centers of Connecticut, it has become imperative that the church direct special efforts toward reaching and serving these new people, many of whom come from other sections of New England. Wherever these defense workers have settled, the pastors and laymen have seen the opportunity and need, and have attempted to serve the newcomers as best they could. Facilities and funds were found to be inadequate. Two communities were found to be somewhat congested. These areas have been set apart as special projects and needing special attention and aid. These two projects have been set up, one in East Hartford and the other in the New London-Groton area. Funds from the Week of Dedication contributions have been allocated for this work, and already specially trained workers are assisting the pastors in these needy fields. The pastors in the two localities are much encouraged by the ready response of the people to the intensified and challenging program of the churches.

Delegates Elected

CENTRAL NEW YORK CONFERENCE

General and Jurisdictional Conferences: *Ministerial,* Raymond H. Huse, Benjamin Rowe, Alfred P. Coman. *Lay*—Dr. A. G. Odell, Mrs. Wallace E. Brown, Tracey K. Jones.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Ellroy D. Van Dyke, Harold G. Stearns, George Y. Benton, Dutton S. Peterson, Charles C. Noble. *Lay*—Mrs. R. L. Nye, M. Faye Van Dyke, George B. Ahn, Mrs. W. T. Anderson, J. E. Masten.

Reserves to Jurisdictional Conference: *Ministerial*—Harry L. Williams, Lullus D. Bell, Roy S. Smyres. *Lay*—J. L. Thorpe, M. J. French, F. M. Darrow.

OHIO CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Isaac E. Miller, Hazen G. Werner, Arba Martin, Lester L. Roush, Edward Brewster, John W. Danford, Donald Timerman, Charles M. Coulter, Asa J. Kestle, Albert G. Schatzman. *Lay*—Mrs. C. C. Long, E. Dow Bancroft, Charles A. Jones, Lester S. Ivins, Frank D. Slutz, Mrs. Foss Zartman, E. E. Cherrington, J. Boyd Davis, Lyle O. Kirk, Troy W. Appleby.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—H. J. Burgstahler, Harold Lancaster, Joseph M. M. Gray, R. E. Scully, Homer Baumgardner, J. Ira Jones, Vinton E. Busler, Robert O. McClure, John M. Versteeg, John T. Alton, F. B. McIntosh, J. Otis Young. *Lay*—Miss Fern Sinkey, Mrs. E. F. Andree, Ely D. Miller, Joseph W. Fichter, W. T. Copeland, Mrs. E. P. Mundy, Harley B. Colwell, Mrs. Fanny H. Laylin, L. D. Burgoon, Mrs. W. H. C. Goode, Charles W. Cookson, Frank W. Wiley.

Reserves to Jurisdictional Conference: *Ministerial*—F. Earl Roe, W. A. Vorhis, E. F. Andree, H. E. Bright, J. P. Simmonds. *Lay*—

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More Church Members Than Ever in United States

A membership of 67,327,719 persons in 256 religious bodies of the United States is reported in the "Yearbook of American Churches, 1943," according to an announcement by Benson Y. Landis, editor. Both the total number of religious bodies and the number of members are the largest ever reported in any religious census or other compilation, Dr. Landis stated. Two years ago 250 religious bodies reported 64,501,594 members. The two-year increase is 2,826,125 persons.

The Yearbook publishes a summary of "the latest information" available in official reports, which are mainly for years ending in 1941 or 1942. The Yearbook is published by Sowers Printing Company, Lebanon, Pa., and is edited under the auspices of the Federal Council of the Churches of Christ in America, New York.

Slightly over 97 per cent of the church members in the continental United States were found in the 52 religious bodies that had 50,000 or more members. The remaining three per cent of the members were in the 204 smaller bodies. About the same distribution occurred in the summary of church members published two years ago in the previous Yearbook.

Among the recent reports of membership by the larger religious bodies are the following: Roman Catholic Church, 18,976 local churches with 22,945,247 members; Methodist Church, 42,206 churches with 6,640,424 members; Southern Baptist Convention, 25,737 churches with 5,367,129 members; Jewish Congregations, 3728 synagogues and temples with 4,641,184 members; National Baptist Convention, U. S. A., Inc., 24,575 churches with 3,911,612 members; Protestant Episcopal Church, 7685 churches with 2,074,178 members; Presbyterian Church in the U. S. A., 8511 churches with 1,986,257 members; United Lutheran Church, 4046 churches with 1,709,290 members.

The inclusive church membership of 67,327,719 persons reported for years ending mainly in 1941 and 1942 was 50.3 per cent of the total population for the continental United States of 133,952,672 persons, as estimated by the Federal Bureau of the Census for January 1, 1942. This was also the highest proportion of church members ever reported in the total population.

Church members thirteen years of age and over were 54,890,044 persons, or more than 81 per cent of the total of 67,327,719 members. In 1941, the number of members thirteen years of age and over was 52,405,659.

A Beloved Physician

All of Barnstable County, but especially the lower Cape, was greatly shocked, Sunday, June 6, at the news that the beloved physician of the lower Cape, Dr. Clarence J. Bell, had died suddenly with an attack of angina, at Wellfleet.

Dr. Bell had practised his profession at Wellfleet for about thirty-five years. Persons in every walk of life had been the recipients of his professional skill and his friendly and sympathetic assistance.

For many years Dr. Bell had served the Wellfleet Methodist Church as an official member. His spiritual insight and ripe practical judgment were sought by pastors and people alike. He was a loyal supporter of the church under every circumstance, and no one was left in doubt concerning his loyalty to his religion and his God.

Dr. Bell was born in Barlow, Ohio, July 1, 1876. He is survived by his wife, Harriet Richmond (Dunham) Bell, formerly of Bridgewater, Mass., whom he married in 1909; his daughter, Mrs. Clarice Bell Daniels of Wellfleet and Weymouth; a son, Richmond Randolf Bell, a sophomore at Boston University, and two grandsons, John M. and S. David Daniels. Other survivors are his sisters, Mrs. Eva Dobbins of Layman, Ohio, and Mrs. Andrew Armstrong of Harrodsburg, Ky., and two brothers, Charles W. and Albert Bell, also of Layman, Ohio.

The funeral was held at the church in Wellfleet on Wednesday, June 9. More than six hundred people attended. The overflow was accommodated by "speakers" placed on the church lawn.

Church Register

Herald Calendar

Lasell Young People's Institute, Lasell Junior College, Auburndale, June 27-July 4
New England Institute of International Relations, Andover Newton Theological School, Newton Center, July 5-14
Northfield Missionary Conference, July 7-15
Board of Hospitals and Homes, Annual Meeting, La Salle Hotel, Chicago, Ill., July 12
General Commission on Evangelism, Annual Meeting, Nashville, Tenn., July 13
Conference on the Christian World Mission, Silver Bay, N. Y., July 13-20
Commission on World Service, Annual Meeting, La Salle Hotel, Chicago, Ill., July 14, 15
Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Northfield Religious Education Conference, July 21-30
School of Missions (Woman's Division), Lake Junaluska, N. C., July 26-August 3
Missionary Conference, Lake Junaluska, N. C., July 27-August 3
Northeast Christian Ashram, Geneva Point Camp, Winnipesaukee, N. H., July 31-August 14
Church-Wide Pastors' Conference, Lake Junaluska, N. C., August 3-8
Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22
Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22
Eastern Regional Planning Conference for Youth, Lake Winnipesaukee, N. H., August 16-28
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Christian Service Institute, Asbury Grove, August 29-September 6
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10

ATTENTION, YOUNG ADULTS—The Young Adults of the New Hampshire Conference have planned a week-end assembly to take place at Rev. Maurice E. Barrett's f in Amherst, N. H., July 3-5. Dr. Barre to be the dean and host. The Young A Cabinet is planning a program inclu courses in Young Adult Methods, dea with organization, devotion, and recreat and a course on Interracial Relationsh The assembly is open to all Young Ad Further information may be secured f the president, Robert W. Barrett, 528 Ur Street, Manchester, N. H., or from the istrar, Miss Hannah M. Frank, 30 McK Street, Nashua, N. H.

Bits of Fun

"I read here in the paper that science discovered that singing warms the blood."

"That must be right. I've heard sing that has made my blood boil."—*Wesle Christian Advocate.*

A three-year-old girl was in a shoe st and a pair of shoes was being tried on l She wriggled her tiny toes around ins them for a moment, and then, looking un tain, said:

"They are awfully big. I think I co wear a size younger."—*Arkansas Method*

"Going far?" asked the chatty little m in the club car as the opening fields beg to whisk by the train windows.

"Only to Pittsburgh," replied the grou who had been in Washington filling questionnaires. "I'm in the steel widget b iness. My age is fifty-three. I am marri My name is Henry Smith. I have a s twenty-two, in the Field Artillery. And niece with red hair. I shoot around eigh nine in golf. Anything else?"

"Yes," replied the chatty little man am bly. "What oil do you use for your tongue —*Advance.*

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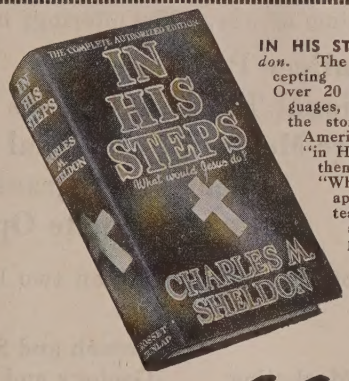

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